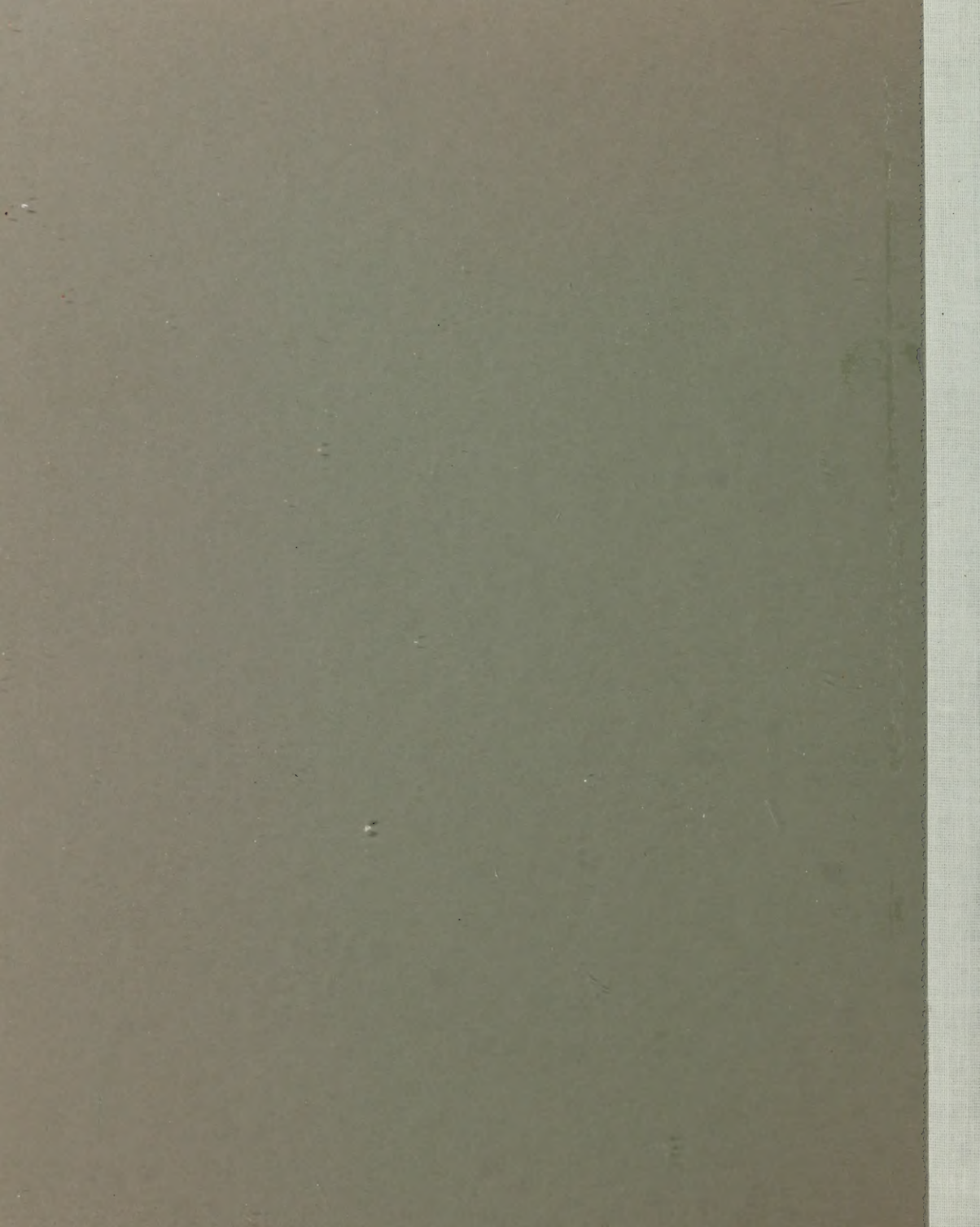


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HISTORY
OF
St. Andrew's Church
HILLSBURG, ONTARIO

The Church was Opened for Worship
January 16th, 1870

1860 - 1870 - 1920



"Holiness becometh Thy House, O Lord."

20-

HISTORY

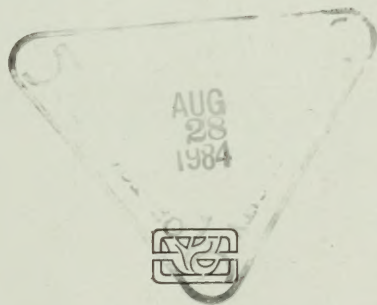
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"Holiness becometh Thy House, O Lord."

DEDICATION

To the Pioneers and their Descendants, with the noble men and women, who through all the years have held aloft the Blue Banner of the Presbyterian Faith;

And to the Faithful Pastors, who have broken to these People the Bread of Life, whose eminent Services in the Gospel is remembered with deep affection, is this Book

DEDICATED

as a Tribute to their worth.

"Not self-interest but self-sacrifice is the only law, upon which human society can be grounded, with any hope of prosperity and permanence."

—CHARLES KINGSLEY.

PREFACE

THE Fiftieth Anniversary of the opening of St. Andrew's Church, Hillsburg, Ontario, suggested to its Session Clerk—Mr. R. D. Nodwell—the writing of this book.

The Session, apprised of the proposal, heartily concurred, and the Board of Managers also gives its warm endorsement.

The purpose of the book is to keep alive the memory of the men of God, with their families, who were honored in the unselfish labors of love they undertook and carried through, to lay the foundations, and to erect the superstructure,

Of Love to God,
Of Faith in Jesus Christ,
Of Sanctification of the Spirit,
and therefore
Righteousness of Character.

In their belief, the Church, with its worship, preaching, missionary activity, opportunities for Christian service, is the divinely appointed means to bring sinners into fellowship with God, and to establish His Kingdom on earth.

The story will be His story, as His servants worked it out in St. Andrew's Church, Hillsburg.

Our prayer is that those who read may find spiritual incentive to more faithful service in the days to come.

J. B.

"Fellowship is life, and lack of fellowship is death."

--WILLIAM MORRIS.

THE HISTORY

The Township of Erin attracted its pioneer settlers in the first decade of the last century.

Its chief attractions were fertile soil, plenty of water, plenty of hemlock for tea for all time to come, plenty of deer, bears and wolves; the Indians were very friendly; there was no need to fear the ague, as the township was said to be very healthy, and there were a few settlers, yet it was "far away."

The Historical and Statistical Survey of the Synod of the Church of Scotland for 1866 says: "The Township of Erin was settled chiefly by Highland Scotch. The land is hilly but of good quality."

The early settlers had a notion that the "gentlemen of the black robe" were an expensive luxury, and so they resolved to have nothing to do with them. To consult a doctor was, they believed, the surest and nearest way to the tomb.

We can hardly believe that the Highland Scotch, with the admixture of English and Irish, who were the forebears of the present generation, really held these views.

The "Grim Geneva Minister," in the old land, may have given some cause for aversion, but the inborn spirit of worship, with the spiritual needs of the growing children, would surely triumph over these sentiments.

A twelve-foot square room, somewhere in Erin village, was the first place in which Erin settlers met to worship God, and all the settlers in the township looked to this place as their only spiritual home for some years. Later the schools were used for worship.

When some godly settlers from Tarbert in Argyre and Kilmeny in Islay, and other places in Scotland came to the 5th, 6th, 7th, 8th and 9th concessions of Erin, in the "thirties," they soon evidenced their desire for a "Faith's pure shrine," for they would "not forsake the assembling of themselves together, as the manner of some is," and they resolved to erect a union church, joining with Baptists, and Methodists and Presbyterians in the building of a place of worship.

The Union Church was erected in the graveyard situate about the centre of the village, and now on the farm owned by a respected elder of the church, Mr. Robert A. Reed.

The village was originally called "Howville," after Mr. William Howe, who came from Kent, England, and who was among the earliest settlers.

Later the village was named after a Mr. Hill, and Hillsburg it has remained to the present time.

It would be of great interest if we could outline the story of the people of various denominations who worshipped in the Union Church, who were able to unite in the work of the Sabbath school, while they remained true to the convictions which they held as to their own peculiar views of religion.

It would be very pleasing if we could record the splendid service rendered to religion and morality around Hillsburg, by Disciples, Baptists, Methodists and Anglicans, but our history has only to do with the people called "Presbyterian."

In 1840 the Rev. John McMurphy came to Canada from Scotland, and in due course came to visit his relatives who had accompanied him and who had settled near Hillsburg. Mr. McMurphy was pastor at West Gwillimbury, and then became minister at Eldon, in the County of Victoria. His services were so eminent that he was elected Moderator of the Synod which met in Montreal in 1859.



REV. JOHN McMURPHY.

The Gaelic speaking people in Ontario were the objects of Mr. McMurphy's solicitude, and he gave himself to provide them with the ministry of the Word in their own tongue.

From time to time Mr. McMurphy came to Hillsburg and conducted divine service and dispensed the Lord's Supper to the people of the Presbyterian faith.

At the Synod in Montreal, when the Home Mission Report was presented, we can imagine the Moderator thinking of his own kith and kin and the other Presbyterians in Hillsburg, as "sheep without a shepherd."

In the year of John McMurphy's moderatorship, in the spring of 1860, the Synod of the Canada Presbyterian Church, in connection with the Church of Scotland, sent to Hillsburg John

Goodwill, a native of Nova Scotia, and a student of Queen's University, to minister to the Presbyterians of the district. So successful was Mr. Goodwill's work that a congregation was formed, a session elected and ordained, and the first minute of this session was signed by John McMurchy, and the meeting was held on the 11th day of October, 1862.

The Rev. John McMurchy was described as "a man of independent mind," and after his death in 1866, the Synod in its obituary notice says: "He was a man of vigorous intellect, unbending uprightness, singular acumen, and marked disinterestedness of character."

The Session elected by the congregation was Angus McMurchy, Senior, John McLachlan, Hector McVanel, and Donald Robertson.

The congregation was organized in the summer of 1860, by Rev. Alex. Lewis, of Mono Mills, and in all probability Mr. Lewis ordained the new elders to their high office.

We are indebted to the kindness of Rev. Anderson Rogers, D.D., of Antigonish, N.S., for the following sketch of John Goodwill, the founder of the Church of St. Andrew's, Hillsburg:



REV. JOHN GOODWILL.

"The Rev. John Goodwill was born in Ashdale, Antigonish County, Nova Scotia, on December 11th, 1833, son of T. M. Goodwill and Elizabeth Graham, of Paisley, Scotland, and grandson of Rev. John Goodwill, minister in Paisley. His school days were spent in Lochaber, near his native place, and his secondary education was obtained in the far-famed Pictou Academy. His theology was taken in Queen's College. His wife was Euphemia Cooper. He was designated as a missionary to the New Hebrides, South Seas, in 1860, where he labored till 1874. On his return to Canada he was called to a congregation in Prince Edward Island, where he labored for many years, and passed away in Charlottetown in 1905. He is survived by three sons, the Rev. Thomas Goodwill, of Prince Edward Island; John Edward, a doctor; and Victor, who during the war spent much time at the front, a barrister in Peterboro."

From what we have learned of John Goodwill it is easy to infer a godly parentage, a pious upbringing, a sterling devotion to the service of the Lord Jesus Christ, and we very much regret that time has not permitted us to secure authentic information as to many points worthy of remembrance of the man who so worthily established Presbyterianism in St. Andrew's Church, Hillsburg.

John Goodwill was an able preacher and a faithful pastor who always went about doing good. He had a habit of performing his ablutions in the creek, and as he stood on the bank, he cut his long wiry hair, using the water as a mirror.

It was a great source of amusement for the youth of the village to watch the tall, wiry, black-haired preacher giving them a daily illustration of the adage that "cleanliness is next to godliness."

Mr. Goodwill also preached at Caledon, and in one of his journeys through the bush, he was surprised by a band of Indians, who he thought had hostile intentions towards him.

Mr. Goodwill had the gift of ventriloquism, and using this weapon in self defence, he threw his voice right into the midst of the Indians, who, thinking that an evil spirit intervened, turned and fled. Mr. Goodwill thought that this saved his life.



ANGUS McMURCHY, SR.,
AND WIFE.

Mr. Goodwill was again missionary in 1862 and in 1864, for several months each summer.

After the organization of the congregation and the ordination of the elders, those who were the first to join the church were:

Dun. McArthur, Mrs. Ronald McEachren, Mrs. Jas. Brown, Alex. Gray and Jinnet McDougall.

Angus McMurchy, Senior, was elected the first representative elder to Presbytery and Synod.

Angus McMurchy, Senior, came to Hillsburg in 1840 from near Tarbert, Argyshire, Scotland, and settled on lot 24, concession 8.

Angus had a family of eleven sons and daughters. Archibald McMurchy, LL.D., Principal of Jarvis Collegiate, Toronto, was one of his sons who rose to eminence in his profession. A daughter of Archibald is Miss Dr. Helen

McMurchy, so well known as a leader in women's work and for her splendid services on behalf of the subnormal and retarded children of the province.

Mr. Angus McMurchy, Junior, is now an octogenarian, honored and respected by all as a man of high moral character and sterling principle. Angus McMurchy, Senior, had all the qualities of the Celt: determined and impetuous, yet gentle and docile, inflexible in adherence to his faith, which he held to his death, May 5th, 1895, at the ripe age of 88. Presbyterianism in Hillsburg owes much to Angus McMurchy, Senior, and his family.



MRS. JOHN CARMICHAEL.

Mrs. Angus McMurchy, Senior, is worthy of a tribute as a "mother in Israel" in Erin Presby-

terianism. If the father was conspicuous for public service, the mother in the privacy of the home kept ever before her large family purity of life, integrity of character and loyalty to the faith of the fathers, which she accounted as the essential in training children and making citizens for the great country which she foresaw would be built up in Ontario.



MRS. ISAAC GREEN.

As an able lieutenant to her husband, every visitor to Hillsburg who came to minister to the spiritual wants of the Presbyterian people, received a warm welcome, and with true Scottish hospitality their every want was ministered to

by the mother and children of the McMurchy home.

Mrs. Isaac Green and Mrs. John Carmichael, daughters of

Angus McMurchy, Senior, still reside in Hillsburg, having the respect of the whole community. They have lived during all the history of St. Andrew's Church, Hillsburg.

A little group of settlers consisting of John McLachlan, Arch. McPhee, Malcolm Smith and Peter Ferguson came from Kilmeny, Islay, Scotland, in 1834, and located in the north-east of Erin, in a very fertile part of the township.

John McLachlan took up lot 30, concession 10, and with his three sons, John, Junior, Donald and Duncan, became very prosperous farmers, and greatly helped as nation builders in Erin township.

John McLachlan, Junior, was one of the first elders of St. Andrew's Church, and was the father of Ex-Reeve Arch. McLachlan, who was prominent in municipal affairs. John was a man of eminent Christian character, of great integrity, and was very prominent in the work of the church, in whose interests he was an outspoken advocate and with time and money sustained its cause. He lived in Erin 71 years, and passed to his eternal reward November 9th, 1895, at the ripe age of 92 years.

Mrs. McLachlan was a faithful co-worker with her husband,



JOHN McLACHLAN AND WIFE.

ever mindful of the spiritual welfare of those committed to her care.

Hector McVanel, one of the first group of elders, was born in Cochrane, Argyleshire, Scotland, in 1803, and when 44 years of age, left Clachan, near Campbellton, where he

was then residing, and by way of King, North York, settled in Erin township on lot 30, concession 7. Here he remained till 1872, when he removed to Elderslie, in Bruce county.

Mr. McVanel was a man of gentle, unassuming character. His relatives never knew him to be cross or utter an angry word. In his home, family worship, morning and evening, was an established order, and the family altar was in the home the chief means of grace. His unworldly spirit is still remembered by his descendants, who number 103, and they tell of the time when he lit his pipe with

a five dollar bill without carefully noting the intrinsic character of the paper burned.

The writer of these sketches has been unable to learn much about Donald Robertson except that he was a worthy man, who adorned the office of the eldership, and in season and out of season, ever advanced the interests of the church, believing as he did that the preaching of the Word was the power of God unto salvation to every one that believes. Two of his grandsons still live in Erin one of them, "Dan," lives on the old homestead.

Colin Robertson, a son, kept store in the village of Hillsburg and with his wife were warm friends of the church, ever foremost in every good work.

The story of St. Andrew's would not be complete if the good people whose picture adorns this page were not remembered. It is therefore a pleasure to look at the kind faces of the



MR. AND MRS. COLIN ROBERTSON

two kind people who kept "a prophet's chamber" for visiting preachers, and whose home, just opposite the church, was open to every call, upon every occasion when the church needed the home or indeed any of its contents.

Mrs. Robertson in church work was always the moving spirit, and her gentle husband was always happy to nod assent or to acquiesce in every requirement as adjudged by his very efficient, generous-hearted wife.

Mr. Robertson died some two years ago, and his good wife resides with her son in North Dakota.

Mrs. Colin Robertson is one of the elect ladies who as president guided the course of the Women's Missionary Society, and we are assured that her heart was engrossed in the work that sought God's glory in the salvation of souls both at home and abroad.

"FIRST THINGS FIRST."

The roll of St. Andrew's, Hillsburg, is first recorded in 1863. The names in alphabetical order are:

Barbour, Blue, Bradley, Brown, Carmichael, Connelly, Cowan, Gilles, Graham, Green, Gray, Murdoch, McAllister, McArthur, McDougall, McDugald, McCallum, McEachran, McFee, McGeachy, McKinnon, McLaren, McLachlin, McLean, McLeod, McMurchy, McNiven, McVanel, Patterson, Robertson, Smith, Shaw, Summer-ville, Taylor.

No one can doubt the nationality of most of these names. In the roll call the Mc's have it.

Services were conducted in the Union Church by "supplies," Lewis of Mono, Carmichael of King, Watson of Beaverton, were the men who came to conduct communion, and probationers came from Toronto to minister the Word to the people.

An interesting story of one of these "supplies" is told. In April, 1863, the Rev. Mr. Stott (was it William or David?) was sent from Toronto to Hillsburg. Arriving at Georgetown, he was met at the G. T. R. station by Angus McMurchy, Junior, then a man 28 years of age. Angus had ridden a horse to Georgetown, taking with him as the conveyance for the minister another horse, which he led by the bridle all the way. Mr. Stott, newly arrived from Scotland, was a "tenderfoot," and had never mounted a steed in all his life before. One can judge of his dismay as he surveyed the conveyance that was to take him to the scene of his labors upon the Sabbath. With tender care and solicitude, Angus got the preacher mounted. To make matters worse, Jupiter Pluvius, as if to try the minister's fortitude, sent down copious showers of rain, although Mr. Stott by no means felt they were "showers of blessing." Angus led the procession at a slow walk, over the corduroy, through the swamps and the mud, for it was "breaking-up time," followed by the servant of God, holding on like grim death, and thinking no doubt in the words of the song:

"Oh! why left I my hame?

Why did I cross the deep?"

But the messenger had the message to deliver, and he was faithful. At long last the fifteen long miles were covered and the weary and wet pair reached Hillsburg, where at the hospitable McMurchy home, the preacher was "dried out," and fed and comforted, and on the Sabbath delivered his message.

Mr. Stott was a poor preacher, and he got \$1.50 for his services. Let us hope the Home Mission added something more for his experiences. He went back to Scotland and became a professor.

In the Synod minutes for 1864, an entry reads: "December 21st, 1863. The congregation of Erin constituted a charge, separate and distinct from Caledon, by Presbytery of Toronto."

The official name of the congregation was: "The congregation of Erin, of the Canada Presbyterian Church, in connection with the Church of Scotland."

The dignity that had come to the congregation of Erin gave them a right to representation in the courts of the Church. Henceforth "they had a name to live." Will they honor that name by the service they render for Christ and the Church, or will it be said of them "but are dead"?

The first fruits of their new status is seen in their "givings to God," for the support of ordinances among themselves and to share with the church in its missionary work. In 1860 they raised \$116.80. Of this John Goodwill got \$110.00, and an entry, "good to the elders, \$1.20," means deficit paid by the elders. In 1862 their income was \$93.63, and "Rev. Walter Ross, for three months' services," \$40.00, indicated the laborer much underpaid. In 1864 the church raised \$203.04¹/₂. The half cent would be an English farthing. In 1865 the receipts were \$253.02, and in 1866 the Synod congratulated the congregation on its liberality. They raised the handsome sum of \$300.00 for six months' services, besides giving well to the schemes.

Two items are of outstanding importance as showing the dawnings of the new day of missionary zeal and activity, which is the proof of spiritual life and the token of the vision of Christian service and sacrifice. These were:

| | | |
|------|---------------------------------|---------|
| 1864 | To Home Mission Fund..... | \$16 75 |
| 1865 | To Ministers' Widows' Fund..... | 6 45 |

May the missionary spirit grow in Hillsburg Church.

In the accounts for 1865 an item reads: "Discount on silver and postage, 70c." When the farmer sold his wheat, if he accepted silver, he was paid in full, and it was "papered up nice" in two, or five, or ten dollar rolls. If he demanded paper bills, he had to accept a discount of 4 per cent. When the minister was paid his

stipend, or when other bills were paid, the treasurer had to add one cent to each quarter, and thus there was a discount on silver.

In 1865 Donald Strachan was appointed student catechist to the newly formed charge. With his advent new life was shown by the congregation, and the summer services were a blessing to the community.

Mr. Strachan was a student at Queen's. In the winter he studied in Kingston, in the summer he preached in Hillsburg. In 1866 he brought his family to reside in the village. Several young men took a contract to make a clearing in the bush. As there was no market for timber or wood, the felled trees had to be burned. Remembering the needs of the minister's family, the young men filled the "manse" yard with a great pile of cordwood. Wishing to notify Mr. Strachan of their gift, one of their number addressed him thus:

"Donald Strachan, Kingston, Divinity Hall,
Your wood is Halled."

A joke of that kind meant much comfort to the preacher's family, and evidenced the spirit of friendship among the people. In these early days gifts in kind were of constant occurrence, and the minister had often to thank God for the thoughtful generosity that ministered to his family's material wants. One wonders if that spirit is alive to-day, or if the minister has reason to say: "The former days were better than these." Tennyson's words in "Lady Clara Vere de Vere" are always true: "Kind hearts are more than coronets."

THE FIRST PRESBYTERIAN SABBATH SCHOOL.

Not long after his arrival, Mr. Strachan saw the need of a Sabbath school, for religious instruction, if the Blue Banner was to be held aloft by the rising generation, and if the Presbyterian Church was to be established upon a permanent basis, and was to assure itself of a continued future; and so with characteristic energy he set about to carry out his plan.

Donald Strachan had the Word of God laid up in his own heart. He believed its teaching:

"Ye shall teach them your children that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers, to give them as the days of Heaven, upon the earth."

On the day appointed the children met and Mr. Strachan opened the school with the psalm:

“O children, hither do ye come
And unto me give ear,
I shall you teach to understand
How ye the Lord should fear.”

There are those living whose lives were blessed by that Sabbath school, and who remember the “fear of the Lord” of which they sang that day.

Mr. Strachan was “catechist” in Hillsburg each summer till he was licensed to preach, when he was called to St. Andrew’s Church and ordained its first pastor, on September 8th, 1868.

In 1866 Donald Strachan so commended himself by his conduct and faithfulness, that the Synod gave him a bursary of \$50 00, “because his conduct and progress had been such as to warrant them in considering that the grant would be well bestowed.”

Donald Strachan was the son of John Strachan, weaver, and was born at Kintyre, Scotland. His first wife was Margaret Ravee, who lies buried in the graveyard in Hillsburg, near to the old Union Church. After her death he married, in 1877, Elizabeth M. Farrier. One son, Rev. Daniel Strachan, D.D., followed the footsteps of his father and became a minister. He resides in Rosedale, Toronto, and is assistant to the President of the Imperial Oil Company, on Industrial relations.



REV. DONALD STRACHAN.

Dr. Dan. Strachan remembers his boyhood days in Hillsburg with warm affection, and he regards St. Andrew’s Church, Hillsburg, as a “typical Presbyterian congregation.” The following statement is condensed from an interesting paper prepared by Dr. Strachan.

My father studied in Edinburgh during the stirring days of the Disruption. He attended the ministry of Dr. Norman McLeod, for

he was a "Kirk man," but he had little knowledge of Chalmers and Candlish, the Free Kirk leaders. Neil Strachan, my father's cousin, became a noted preacher, and was colleague and successor to Norman McLeod.

Joining the procession of Scotch folks whose promised land was Canada, Donald Strachan settled in Ekfrid, in Middlesex county, and combining the offices of teacher and preacher, was instrumental in laying the foundations of the afterwards flourishing church in Glencoe.

The Rev. James McKean, of Westminster, induced the young



DR. DANIEL STRACHAN.

student to attend Queen's University, which was then struggling to keep itself in existence.

In the first year as a student in theology, Mr. Strachan was sent to Hillsburg—a place quite separate from the rest of the world, its nearest railway points being Georgetown and Guelph.

As a boy "Dan" remembers the old stage coach coming to the village any time between 9 a.m. and midnight, and "old Howe" handing out the mail as he called the names, to the throng that jammed the little post office. "I can very clearly recall," says Dr.

Strachan, "the men of the village who seldom missed a night waiting for that uncertain mail bag."

Dr. Strachan remembers attending Sunday school. His teacher was William Young, distinguished as "Widow Young's William."

Some of the memories of the people who came to church are strange and fantastic.

"I can still see 'Big John' and 'Auntie Ann.' He in a tight-fitting brown cut-away coat, with large brass buttons, and she in a black silk dress, always with a 'mutch.' They drove to church in a lumber waggon—he in the front seat, she in the back seat, one horse four or five feet ahead of the other, and a rattle to the waggon we knew a mile off.

"One would wish to tell of 'Yankee John McLachlin, with his white hair and whiskers, and his universal smile that is as real to-day as when it blessed everyone; of 'Allister Man,' of 'Coll,' and 'Colin's,' 'Margaret,' of 'Peggyvake,' but to spell it in Gaelic, it would look different. Donald Blue, with his collie and his wife Martha, was a strange character; Yankee John McLachlan's gray team was the pride of all, and the day when the new pair of bays was bought, was some event on the seventh line.

"The Smiths on the ninth line prided themselves on their horses, and it was grand to see Malcolm Smith driving his spanking team to church on Sunday, hitched to a democrat, he felt prouder than any ancient charioteer.

"Dan McAllister always liked to see a horse hitched close to its work. Dan McDougall, with some jealousy towards his neighbor Dun's horses, drove high rangy horses and had equal pride in them."

The great day of Donald Strachan's ordination is a great event in the memory of the son. There was Lewis of Mono, Hamilton of Caledon, Carmichael of King, and many others. It was a great day in the history of the Kingdom of God in Hillsburg.

The building of the new church was an undertaking of no small moment in those days. Two brothers named Campbell were the masons.

At the opening services, January 16th, 1870, Colin Rebertson and Archibald McLachlan were the precentors. The tuning fork was the only instrument of music allowed in the worship of God. Seated directly under the pulpit the precentor, as he faced the assembled people, was quite as important as the minister, and well indeed did all the leaders that great day acquit themselves at the dedication of the church to the public worship of God.

The impression made by the church and its ordinances on the plastic son of the manse, lovingly remembered and spoken of as "Dan Strachan," were, we believe, in the providence of God, the means to lead him into his honorable choice of the ministerial vocation and helped to make him the useful servant of God he has been.

"Instead of thy fathers shall be thy children, whom thou mayest make princes, in all the earth."

THE ERECTION OF THE CHURCH.

"Whereas it was in thine heart to build an house to My name, thou didst well that it was in thine heart."

The young congregation, newly settled with its young minister, could not long continue to worship in the old Union Church. To



ST. ANDREW'S CHURCH, HILLSBURG.

erect a church worthy of their new condition was "no small undertaking in those days." Those were the days of small things in Canada. Wealth had not accumulated. The burden of a minister's support was a constant claim upon their liberality, and not, as before, the stipend of a student for six months.

The stipend guaranteed was \$400.00, and the Temporalities Board, from the money paid from the Clergy Reserve Fund, paid Mr. Strachan the annual sum of \$200. and the Sustentation Fund in 1870-71 paid him \$86, while in 1872-73 their grant was \$200, making

the stipend the sum of \$800, a much larger sum in comparison with the stipends paid in later years.

In the spring of 1869 a meeting was held to settle the question of the new church. Unanimously the congregation decided "to arise and build." Mr. Strachan, who presided, asked, "Who will give \$100?" In answer the following seven men promised:

Angus McMurchy, Senior,
Donald McMurchy,
Donald McKinnon,
James Brown,
John McLachlan,
Donald Smith,
James W. Kennedy.

To fulfil their promise, some of these men had to borrow the money, but they toiled in sacrificial service, conscious of the great work to which they had put their hand—to build an house in which they and their families could worship God—to share in answering the prayer, Thy Kingdom come—and to maintain the pure faith of Jesus Christ after the Presbyterian form. The words of Paul, 2 Cor. 8: 1-2, are apt here: "Moreover, brethren, we do you to wit of the grace of God, bestowed on the churches of Macedonia, how that in a great trial of affliction, the abundance of their joy, and deep poverty, abounded unto the riches of their liberality."

It is hardly necessary to add that every dollar of their obligation was in due time met by the splendid men who had "the grace of God." The subscription list contains sixty-four names, and amounted to \$1,740.

The contract price for the church complete was \$2,000, and the land bought from the estate of Robert Maw cost \$200, and it is interesting that one of the purposes for which the land was to be used was "a burying ground."

The original trustees were,

Angus McMurchy, Sr.,
John Graham,
John McLachlan,
James Brown.

The Church was built in the year of our Lord 1869, and in honor of their Scottish ancestry called "St. Andrew's."

It is a noble name and a great challenge. If St. Andrew's linked the congregation to the church of their forefathers, it must not be forgotten that St. Andrew was the first missionary.

He it was who introduced his brother Simon to the Lord Jesus; and thus the name should link the congregation to the great missionary enterprise which seeks to bring our brother men to know our Lord Jesus Christ.

What a great day would dawn for St. Andrew's Church, Hillsburg, if the name cut in stone on the front of the church would tell to every passer-by, of the great love for souls, of the missionary enthusiasm, that mark the character of the people who worship within its walls.

At last the great day came, and St. Andrew's was solemnly dedicated to the public worship of God, on Sabbath, January 16th, 1870, by the Rev. James Carmichael, of King, who chose for his text the words, "This is none other but the House of God, and this is the gate of Heaven," Gen. 28: 17. He dwelt on God's provision for His family in providing His house for His children to dwell in, and he prayed that this new church would prove to many souls the gate to heaven, and the assurance of eternal life.



COLL McLELLAN.

The services of the day marked an epoch in the spiritual history of the people who were to worship God in the church in the coming years.

After the induction of Mr. Strachan the work made such progress that the session was strengthened by the election of the following to the eldership: James M. Kennedy, Robert Ferguson, and Coll McLellan.

And with true Scottish disregard of Christmas day, on the 25th day of December, 1868, these gentlemen were ordained to their high office as spiritual overseers of the kirk.

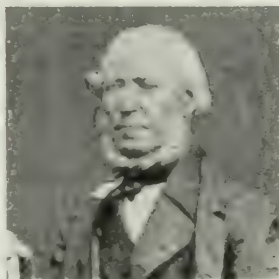
Good men and faithful elders, real overseers of the House of God, were Coll McLellan, James M. Kennedy, and Robert Ferguson.

UNION WITH PRICE'S CORNERS.

A congregation of the Canada Presbyterian Church (the Free Kirk) had been formed at Price's Corners, Garafraxa Township. Having difficulty in securing a suitable connection in their own denomination the congregation at Garafraxa applied to the session of Erin, proposing that the two congregations should be united under the pastorate of the Rev. Donald Strachan.

The session consulted the Presbytery of Toronto, who issued instructions as to the procedure to be followed.

On the 12th day of February, A.D. 1870, the Session of Erin met and received four Elders, who had been ordained by the Free Church, and twenty-two families as members, as a "Congregation of the Canada Presbyterian Church in connection with the Church of Scotland."



JAMES GIBSON, SR

The Union then formed has continued during the half-century with blessed results to both congregations.

The four Elders were: Hugh McGowan, Robert McGowan, James Gibson, Senior, James Gibson, Junior.

For the next five years the story is one of persistent service in maintaining the ordinances of religion in St. Andrew's, Hillsburg.

Stipend was very often in arrears, and the managers faithfully urged the people to shoulder their responsibilities, and pay for their credit's sake. On the first of March, 1873, Mr. Strachan was

paid \$200, which was due 1st October, 1872. The Managers in 1872 were Messrs. Ferguson, McFee, Fletcher, McLure and McVanel, and Donald McMurphy was Treasurer of the Session.



JAMES GIBSON, JR.

There was still a note of \$80 against the Building Committee, and Mr. Strachan held a \$90 note against the Managers for his stipend, and the whole debt of the congregation was \$250. After earnest effort, assisted by "adherents and others" not connected with the church, the Managers were able to say they "owed no man anything, but love and good works."

There were sufficient reasons for debt in those early days, when money was scarce, but in these days of abundance there may be excuses, but there cannot be reasons.

The New Testament prescribes the true method of finance: "On the first day of the week, as the Lord hath prospered you, lay by in store, that there be no gatherings."

THE UNION.

The question of Union of the scattered remnants of Presbyterianism in Canada became a burning question, and in the good providence of God Hillsburg was not passed by.

In due time, the vote on Union had to be taken. By a majority the congregation of St. Andrew's resolved to cast in its lot with the Unionists, while a minority retained their connection with the Church of Scotland.

The Rev. Donald Strachan cast in his lot with the majority.

The Union of the negotiating Churches was formed in Victoria Hall, Montreal, on the 15th day of June, A.D. 1875.

By Act of Parliament those who entered the newly formed Presbyterian Church in Canada held the property, and thus St. Andrew's Church, Hillsburg, became the property of the people who entered the Union Church.

Those who remained connected with the "Congregation of Erin" went back to worship in the old Union Church, and for several years the Rev. A. J. Campbell, M.D., came from Collingwood to minister to their spiritual wants.

The congregation was transferred to the care of the Presbytery of Hamilton, and on May 26th, 1878, had a Communion Roll numbering twenty-five.

The last Communion was held August 16th, 1885, when the Rev. David Watson, of Beaverton, was the officiating minister, and Angus McMurchy, Junior, was the Clerk of Session.

As we write in the closing month of 1919, we are reminded that the Church of Scotland has withdrawn from Canada, and there is not in the whole Dominion a congregation in connection with that Church.

Many of those originally connected with the historic Kirk of Scotland still remember their spiritual mother with affection and abiding love, but they rejoice that the scattered and rent fragments of the grand Presbyterian Church have fulfilled the prayer of our Lord, "that they all may be one."

Angus McMurchy and Archibald McLachlan are the two living men that connect the old church with the new church

Mr. Archibald McLachlan is the son of one of the first Elders—John McLachlan. He was one of the early precentors, and led the praise at the opening of the new church. He lives retired, with his son-in-law, Mr. Thomas Barbour, one of the present managers, and who owns his father-in-law's farm

The men who led the praise in the Gaelic were Donald Robertson and Archibald McLachlan, and in the English, Alex. Sinclair J. M. Kennedy and Duncan McVanel.

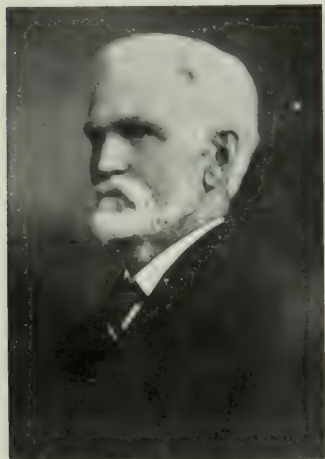
Angus McMurchy, Junior, to distinguish him from his father, Angus McMurchy, Senior, was a man grown when John Goodwill came to Erin. His heart has always been with the Church of his fathers, and although he held by the anti-unionists in 1875, he worships in the historic church of St. Andrew's, and every Sabbath occupies his seat to the left of the minister. The church and this history owe much to Angus. All through these sixty years he has never wavered in his affection for St. Andrew's, because its ministry has been for him and his the chief means of grace.

"Saviour, if of Zion's city

I, through grace, a member am,
Let the world deride or pity,
I will glory in Thy name."



ANGUS McMURCHY, JR.



ARCHIBALD McLACHLAN.

After the union was consummated, the Rev. Donald Strachan was called to the pastorate at Rockwood, where he was inducted March 28th, 1876.



HENRY MELDRUM,
Clerk of Session.

The Clerk of Session and Superintendent of Sabbath School prior to the Union was Henry Meldrum, and he retained these offices in the congregation that entered the Union Church.

Mr. Meldrum was an Englishman, who came to Hillsburg and stayed for about eight years. These years he gave to the service of the church without stint. Mrs. Meldrum was a woman of refinement and culture, and had the power to impart her fine spiritual character to the children of her Sabbath School class. For she also was with her husband foremost in work for the children, and there are those whose lives were directed into the beauties of holiness, and who acknowledge the benefits given them by the cultured English woman who served her brief years in Hillsburg for Christ, His Church, and the children.

The two congregations of Price's Corners and St. Andrew's Church, Hillsburg, worshipped in separate buildings, but on the Roll of the Presbytery of Guelph they were entered as one charge, and till April 10th, 1884, had a united session.

At the first Session meeting held at Price's Corners, Henry Meldrum was elected Session Clerk to the Joint Session, and Mr. Robert Ferguson, "a faithful, active, Christian elder," was elected the first Representative Elder of the new church.

The congregation began its career amidst great difficulties, which time and faithfulness enabled them to overcome.

They presented a petition to the Presbytery of Guelph asking for aid to enable them to call a settled pastor. In that petition they say:—"At the consummation of union, the congregation of St. Andrew's Church became weakened, numerically and financially, to the extent of nearly half its former strength, by the withdrawal of a large minority of the congregation, who were opposed to union, and who in a great measure still maintain their opposition. The

Unionists, without a settled pastor, struggled through the past year, under great difficulties, and at one period were contemplating closing the church, for want of means to pay for supply, but by extraordinary efforts their prospects are now beginning to brighten."

This petition, presented in the fall of 1876, showed the congregation depleted to twenty families and twenty-two communicants, and they promised to pay as stipend to a pastor the sum of \$300, and Price's Corners, with twenty-eight families and twenty-nine communicants, offered \$200.

In reply, the Clerk of the Presbytery, the Rev. Robert Torrance, asked further information as to the status of the people, and particularly says:—"Let me also know if the congregations contribute to the schemes of the church."

THE FIRST MINISTER AFTER THE UNION.

There were now two congregations of Presbyterians in Hillsburg, and the need of a man of wisdom, tact and prudence, and whose deep spirituality would help heal the wounds of the Union was a first essential.

The new minister was such a man--devout, spiritual, prudent, kind, and deeply sympathetic.

The Rev. Robert Fowlie was ordained and inducted to the united charge by the Presbytery of Guelph on the 25th day of October, A.D. 1877.

Robert Fowlie was Scotch. He was born in the County of Perth, October 18th, 1842, the son of Alexander Fowlie and Margaret Dougall, both devoted Christians and members of the Free Church.

Early in life Robert was brought to Canada with his parents, who settled in Usborne Township, County Huron, Ont., where he went to school.

His further education was had in Goderich, then four years as a teacher, and in 1871 he entered Knox College to prepare for the ministry.



REV. ROBERT FOWLIE.

Mr. Fowlie's scholarship was marked by the award of first prize in Hebrew Literature, and he stood first in three years in Biblical Literature, gaining Bursaries of \$40, \$40 and \$60.

Mr. Fowlie came to Hillsburg with his family in the spring of 1877, while yet a student, and his work was so successful and the congregation so pleased with the man, that after his licensure, 11th September, 1877, he was unanimously called to be the first pastor of the united charge.

After his induction, the work under Mr. Fowlie made marked progress. He had the missionary spirit, and a goodly number of families not attending any church were gathered into the fold, and at his first communion the Session had the great joy of welcoming to church membership twenty-four persons upon profession of faith in Jesus Christ.



W. H. NODWELL.

One of the first persons who united with the church after the coming of Mr. Fowlie was W. H. Nodwell, the son of a highly respected family living in the village.

The first adults to receive the sacrament of baptism in the church after the Union were W. H. Nodwell and Ann Jane Nodwell, and the first infants to be baptized were Thomas Findlay Barbour and Florence Daniel Hames.

On June 1st, 1804, Wm. H. Nodwell was ordained to the eldership, in which office he served his master Jesus Christ till his death.

Early in the history of the church the Communion was held in English and in Gaelic. At the second Communion the Public School, owing to some religious intolerance of a trustee, could not be secured for the extra service. In the circumstance Mr. Robert Nodwell offered his barn, and the service was held there. At the close Mr. Goodwill marshalled his flock and led them in battle array to the Union Church, where Mr. Carmichael was in

waiting to dispense the Lord's Supper. As the congregation marched they sang:

"I joyed when to the House of God,
Go up, they said to me;
Jerusalem, within thy gates
Our feet shall standing be."

One of the marchers, a devout lady of ample proportions, whose fat made her heavy of foot and whose heart beat violently, was heard in the midst of her singing and panting to say, "My! this is just like the Judgment Day."

Who can tell the religious impression made by the unique procession of worshippers on the hearts and minds of the young people amongst whom was the boy who in due time became an Elder in the church—William H. Nodwell, the first to profess faith in Christ after the Union.

The progress of the work under Mr. Fowlie was so great that three new Elders were chosen, and William Barbour was ordained, and Robert Barbour and James Young were inducted to the office in April, 1878.

The descendants of the Barbour family are very numerous in Erin, and some of them take an active part in the work of the church, occupying important positions and maintaining their rightful place as leaders in the work of God's House.



WM. BARBOUR.

The Young family came to Erin in 1849. William and James settled on Lot 27, Concession 11. Thomas was for many years the efficient Township Clerk, was a teacher, and then purchased Lot 25, Concession 9 East.

This family also sustains the record of the early days, and sons and daughters have been and are actively engaged as workers in the church of their fathers.



ROBERT BARBOUR.

In the spring of 1880 Mr. Fowlie's success attracted the attention of the neighbouring congregations of Erin and Ospringe, and their hearty and unanimous call appealed to him so strongly that he accepted, and so ended his work in Hillsburg.



JAMES YOUNG, SR.

As a preacher Mr. Fowlie was earnest and vigorous. The Evangel was his great theme. His earnest seeking for souls resulted in spiritual blessing to the people. Always going about doing good endeared the young pastor to his people, and there are those in the congregation yet who speak of Mr. Fowlie with great affection. In turn the people were kind to the minister and his family, and many tokens of love are not forgotten by the pastor, now living in retirement in Collingwood.

Mr. Fowlie is honored in the Presbyterian Church for his sane judgment and for his lifelong fidelity to the Gospel of Jesus Christ, of which for nearly a half-century he was a diligent exponent.

The Rev. W. C. Armstrong became pastor in Hillsburg on the 26th of April, 1882. He was born in Guelph in 1843, and ordained in 1877.

Besides Hillsburg, Dr. Armstrong served the Church in Florence and Dawn, in Thessalon, in Baden and North Easthope, and at Point Edward. He is now retired, living in Guelph.

In April, 1885, Donald McMurchy, Samuel Huxley and George Wheeler were ordained to the Eldership.

Donald McMurchy was the son of Angus McMurchy,



REV. WM. ARMSTRONG.

Senior, and was a man of singular piety and nobility of character. He was for many years a leader in every good work, and at his death in Elora, he left behind the record of faithful service and devotion to duty in the work of Christ.

Samuel Huxley was received into the Church by profession of faith in July, 1884, and so commended himself to the people that he was unanimously chosen to the overseership of the flock of Christ, which office he continues to hold. He also held for many years the office of Session Clerk, in which service he was faithful and conscientious.



DONALD McMURPHY.

THE W. M. S.

During the pastorate of Dr. Armstrong, his wife organized the Woman's Missionary Society, and so well was its foundation laid that it has stood the test of time and is working actively and efficiently at the present time.

The Presidents during the thirty-nine years of its usefulness were: Mrs. W. C. Armstrong, Mrs. John Carmichael, Mrs. Colin Robertson, Mrs. R. A. Reed, Mrs. J. I. Elliott, Mrs. M. McKinnon and Mrs. Allan Gibson

Happy and harmonious was Dr. Armstrong's pastorate in St. Andrew's, Hillsburg. The Doctor was a diligent student, an able preacher and a faithful expounder of the Word of God, and as a pastor went about in his sacred calling gathering the lambs into the fold and with great gentleness



REV. J. J. ELLIOTT, B.A.

leading the flock to the still waters and beside the green pastures. Apt to teach, he encouraged them to drink the waters of life and to partake of the refreshing food spread before them.

The pastorate was ended by the congregation of Thessalon inviting the Doctor to take up the cure of souls there; he accepted the call and Hillsburg again entered upon that unhappy experience of the Presbyterian system, a prolonged vacancy and the "hearing of candidates."

The old "probationers' list" was then in vogue, and so unsatisfactory did it prove, the Session intimated their resolve to secure supply through the Moderator, the Rev. Alex. Wilson, of Caledon.



THE MANSE, HILLSBURG, ONT.

Meanwhile, in another part of the world, God was preparing for Hillsburg a pastor. Under the pastorate of the saintly Doctor Donald H. Fletcher, D.D. (who afterwards was Moderator of the General Assembly), of the church at Agincourt, J. J. Elliott was led to Christ, and to devote his life to the holy ministry.

Mr. Elliott's family came from Dumfries, Scotland, in 1795, and settled in Scarborough. Here the future minister was born and received his early training. His University education was had in Toronto, and he graduated from Knox College in 1888. The Presbytery of Bruce gave him ordination, August 16th of the same year, when he was serving the Church as missionary at Spanish Mills.

Mr. Elliott was settled in the charge of St. Andrew's and Price's Corners on the 25th day of January, A.D. 1891.

The Bible says "it is not good for man to be alone," and being a firm believer in the Good Book, the young preacher hied himself to the home of the minister who had served Caledon faithfully for twenty-six fruitful years, and whose beautiful character lives in his children, although God took him in 1888.

From this home, J. J. Elliott took his bride, Elizabeth Snell McFaul, to his home in Hillsburg.

The birth of their son Alexander led to the erection of the manse. Here the happy couple lived till Mr. Elliott was called to Midland in 1898.

The good people in Hillsburg who remember the baby Alexander will be glad to know of his successful career. After graduating as a doctor from Toronto University, "Alick" served with the colors as a medical man in England and France, and after his discharge from the army, having served three years, he settled in Baden, Ont., where he is practising his profession as a physician.

The church at Price's Corners was built during Mr. Elliott's pastorate, and both Bethel church and St. Andrew's manse serve as memorials of his pushful energy and resourcefulness as a minister.

The good folks in Hillsburg speak of the prudence, patience and persistence that characterized Mr. Elliott's work, backed up as he was by a wise and steady counsellor who had learned the management of people as a daughter of the manse.

Mr. Elliott learned the truth of the old Israelitish proverb:—"A good wife is from the Lord."

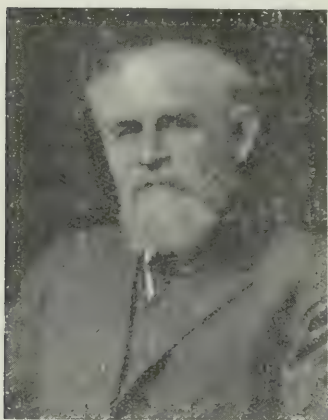
Mr. Elliott's ministry in Hillsburg was the seed plot that fruited into many souls born into the kingdom, and the memory of the manse of Mr. Elliott's day is green in the kind hearts of St. Andrew's, Hillsburg.



JOHN P. YOUNG.

THE MISSION BAND.

Miss North, a school teacher who taught in S.S. No. 12, Erin Township, has the honor of organizing the Mission Band during the vacancy in 1890, and another teacher, Miss Thomson, who taught in Hillsburg, was its first president. The Band is still working, and has done excellent service among the young people of the church.



DONALD MCKINNON.

"Frees," the Rev. Murdoch McQueen, of Campbellton, Scotland. Malcolm McKinnon taught school for four years and then studied at Queen's University, took one session at Knox, and graduated from Queen's in 1888. He ranked high as a scholar. At Queen's he took the "M. C. Cameron," "The Dominion," and the "Hugh McLennan" scholarships. He was the valedictorian of his class, an honor much coveted by students, and an indication of his genuine Highland eloquence.

After his graduation Mr. McKinnon became pastor in 1888 at Eldon and also later at Fenelon Falls. At these places splendid church edifices were erected during his ministry as proofs of his activity, energy and zeal. He also built a small church at Eldon Station.



REV. M. MCKINNON, B.A.

The minute of Session when first Mr. McKinnon met the Hillsburg Session evidences the ardent, zealous spirit of the man. It reads:—"The object of the meeting was to get our newly settled pastor acquainted with the Session—with the work of the church—the communion season, the prayer-meeting, the missionary aspect, and all the spiritual work in connection with the congregation."

As a result the missionary givings increased to a great degree.

For some time the choir, in leading the praise, closed with the amen, as was the purpose of the General Assembly in issuing the new hymn book. The amen led to some discussion, and the Session passed a motion saying:—"That we continue the repeating of the amen after the singing of each hymn."

During Mr. McKinnon's pastorate the first record of the Session exercising discipline is noted in the Minute Book, and the Session also exercised its right in appointing the organist of the church. The minister was a great believer in the authority of the Session, and was always ready to champion the law of the church.

Mr. McKinnon was a fearless preacher. He never trimmed his sails. His supreme object was the salvation of souls, and the one aim of his life was to magnify his Lord.

Mrs. McKinnon was Maude Helena Edwards, and she shared with her husband to the full the purpose of their lives, the glory of God.

Richard Edward was their only son, and it was a sad blow to the parents when the bright young life was taken at the age of twenty-four, as he was preparing for the practice of law, a student at Osgoode Hall.

Mr. McKinnon was translated to the charge at Woodbridge. Compelled by ill-health and sorrow to resign, he died at Cannington in 1917.

Our hearts go out in love and sympathy to Mrs. McKinnon in her loneliness, at her home, "Aldersyde, Cannington," where she keeps constant communion with her beloved dead. "He being dead, yet speaketh."

The genial Irishman, the Rev. S. Burnside Russell, was the next in the apostolic succession in the manse at Hillsburg, although during his tenancy there was no "mistress of the manse."

Mr. Russell was educated in Queen's College, Dublin, and graduated from the Assembly's College, Belfast, in 1900.

The lure of the west led him to the States, where at Princeton

he took a post-graduate course, and settled at Bradford, Pa., from which place he was called to Hillsburg and Bethel in 1903.



REV. SAMUEL BURNSIDE RUSSELL.

If Mr. Russell's pastorate was brief, it was fruitful, for the records show that fifty-one persons were added to the roll.

A thoughtful, progressive evangelical in his preaching was Mr. Russell. This, with faithful visitation, won for him the regard of his people, who, while regretting his departure from their midst, rejoiced in his promotion when he was called in 1905 to the charge of Erskine Church, Hamilton.

The minister who served the congregation of St. Andrew's, Hillsburg, and Bethel Church, Price's Corners, for the longest period of time was the faithful pastor who was called to Omemeo in September, 1919.

The Rev. R. S. Scott came to Hillsburg in 1905 from the charge of Dracon and Metz, and served his new congregation faithfully and well for fourteen years.

Mr. Scott graduated from Knox College, Toronto, and took his Arts course at the University in that city.

As a Presbyterian Mr. Scott was painstaking and conscientious. He delighted in the larger work of the church, giving of his best to advance the many-sided missionary enterprises of Canadian Presbyterianism.



REV. R. S. SCOTT.

As a preacher Mr. Scott sought to lead his hearers to the Lord Jesus Christ, and had a deep-seated conviction that the

salvation of the soul was the great work for which the ministry existed.

Among the children he was a power. Some of the folks tell of Mr. Scott's ability to interest the young in the great things of God and the great thoughts of the Bible.

Many of the young people who are coming to places of influence in the church are able to trace the formation of their character to the man of God who ministered to St. Andrew's, Hillsburg, for so many years.

Mr. Scott ever reminded his people of their obligation to give to God, and thus during his pastorate missionary activity made great advances.



MEMORIAL TABLE.

It was during Mr. Scott's pastorate that the splendid and commodious sheds were built and paid for.

In Mrs. Scott the minister had a faithful co-worker in the Lord's vineyard, and both husband and wife gave of their best for the spiritual welfare of the people among whom they labored.

In the last two years of his pastorate Mr. Scott suffered from severe illness, and the people showed their appreciation of his eminent services by tokens of their sympathy and love.

The missionary givings of the congregation increased under Mr. Scott's pastorate from \$372 in 1905 to \$579 in 1918.

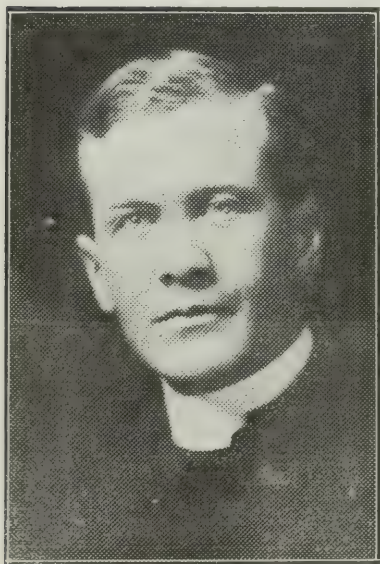
While we rejoice at the progress in missionary activity in the congregation we should remember the needs of the world and the claims of God, and say:—"There is still much land to occupy."

During the vacancy caused by the translation of Rev. R. S. Scott, the congregation resolved to honor the memory of one of its young men who enlisted in the cause of liberty and, as an heroic soldier, paid for freedom with his life.

On a Sabbath in November, 1919, the people of St. Andrew's assembled to unveil the Memorial Tablet which they had erected and placed in the wall of the church to the right of the pulpit.

The Memorial Tablet reads:—

To the Glory of God
In loving memory of
Harold Falconer McConnell
Aged 22 years
Who enlisted with the 147th Grey Co. Batt. C.E.F.
And was killed in action at Vimy Ridge,
On April 9th, 1917, while serving with the 4th C.M.R.
"Greater love hath no man than this,
That a man lay down his life for his friends."



REV. F. C. HARPER, B.D.

The minister who conducted the memorial service to Private H. F. McConnell was the Rev. F. C. Harper, B.D., Captain Chaplain to the Canadian Forces. Captain Harper's services were so acceptable to the congregation that they agreed to call him as their pastor, and he was inducted as minister of St. Andrew's, Hillsburg, and Bethel, Price's Corners, in Bethel Church, on Friday, January 2nd, 1920.

ST. ANDREW'S SESSION, HILLSBURG.



THE SESSION.

Standing, from left to right—Dr. Allan Gibson, Neil E. McKinnon, Charles Wesley McMurchy, James Young.

Seated, from left to right—Samuel Huxley, R. A. Reed, R. D. Nodwell.

THINGS WORTHY OF NOTE.

Dr. Allan Gibson and Charles Wesley McMurchy are the living representatives of three generations of Elders:

Their grandfathers were Elders:

James Gibson, Senior, and Angus McMurchy, Senior.

Their fathers were Elders:

James Gibson, Junior, and Donald McMurchy.

Neil E. McKinnon and James Young are also sons of Elders:

Donald McKinnon and James Young, Senior.

“Whatsoever a man soweth, that shall he also reap.”

“The Church has the first—the oldest and best authority, for cultivating the individuality of children.”

BOARD OF MANAGERS OF ST. ANDREW'S, HILLSBURG.



BOARD OF MANAGERS.

Standing, from left to right:

Thomas M. Barbour, Daniel Gray, Albert E. Dyer, Samuel Gray.

Sitting, from left to right—

William B. Robertson, John Carmichael, Alex. G. Parry, Robert Barbour.

THINGS WORTHY OF NOTE.

Daniel Gray, Chairman of the Board, and Samuel Gray are grandsons of Alex. Gray, one of the first persons to join the church nearly sixty years ago.

Thomas M. Barbour, Robert Barbour and John Carmichael still continue to maintain and to manage the affairs of the church as was done by their forebears, the Barbours and Carmichaels, in the early history of the church.

“For the things which are seen are temporal, but the things which are not seen are eternal.”

“By faith he went out, not knowing whither.”

“I being in the way, the Lord led me.”

In closing these brief records of Christian work, we have been unable to trace the story of all the men and women who have taught the children "the fear of the Lord" in St. Andrew's Presbyterian Sunday school. Were we to even name all the workers a great array of Hillsburg's noblest and best would find a place in this record. Many of them figure in other departments of the work. It is not too much to say that the Sabbath school has been in God's providence a chief means of bringing the children to fitness to occupy the spheres of service when these were laid down by the fathers and the mothers.

The Choir also is worthy of a meed of honour for its faithfulness in leading the praise in the public worship of God.

Nor should we forget the ladies who have presided at the organ since the day when the "kist o' whistles" became an authorized instrument in the worship of God.

At the present time, Principal McKay, of the Public School, is the efficient Superintendent of the Sunday school, and Mrs. Gordon ably presides at the organ and leads the choir.

When God counts His jewels, in that day, it will be said of St. Andrew's Sunday school that "this man and that was born there," and that the choir led St. Andrew's people to an appreciation of the beauty of worship:—

"All people that on earth do dwell,
Sing to the Lord with cheerful voice:
Him serve with mirth, his praise forth tell,
Come ye before Him and rejoice."

In writing this brief history of the spiritual progress of a "typical Canadian Presbyterian congregation," the scribe has been handicapped by the brief period at his disposal to secure accurate information and the requisite data.

Many of the notabilities have passed to their reward, and we have had to depend on the few for the impressions herein recorded.



GEO. D. FLETCHER.
A manager of to-day.

Photographs were not so common fifty or sixty years ago as they are to-day, and the correspondence to secure many pictures we desired was not as fruitful as we wished. Leaders, therefore, must be remembered by their names, although we sincerely regret the absence of photographic representation.

Readers may discover some inaccuracies. If so, we offer our sincere apology. We tried to secure accuracy, and in some cases letters were unanswered or even returned.

The circumstances and the time prevented that close investigation so necessary and desirable.

We hope that the main purpose of the book—

The memorial of a God-fearing people,

The increasing good of the Hillsburg people,

The glory of God through His Church

—may be accomplished, and that the good intentions of the originators and author of this history will be accepted by the congregation and friends of St. Andrew's, Hillsburg, in lieu of the many lacks, of which we are quite aware.

“Now for my friends' and brethren's sake,
Peace be in thee, I'll say;
And for the House of God the Lord
I'll seek thy good alway.”

J. B.

January, 1920. Toronto, Ont.



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